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A brief historical review of the American Indian in California from prehistoric to modern times indicates the hardships and economic disadvantages which the Indians have suffered in the acculturation process. Discussion of the treaties which were negotiated and the Federal legislation which was passed indicates an attempt on the part of modern day society to correct the many misfortunes which the Indians have endured as a result of colonization, acquisition, and settlement. Pictures and sketches add significance to the material presented. (SW)

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INDIANS OF CALIFORNIA

COVER: SAN DIEGO DE ALCALA—*Founded in 1769—The first of the twenty-one California Missions.*

YUMA WOMAN—*Proudly wears a beaded capelet with the traditional cottonwood leaf design common to both Yuma and Mohave.*

INTRODUCTION

CALIFORNIA is the enchantress who, down the centuries, has lured the venturesome of many races.

Many suitors have courted her: early Russian trappers and traders; Spanish conquistadores and missionaries; English explorers; Yankee traders; and, finally, the adventurers of gold-rush days.

The Indians we know in California today are said to be the descendants of various Asian tribes who made their tortuous way across seas, over land, and stepping-stone islands to this continent. They were the earliest to find and linger in California. But the land of gold and sunshine was not a happy place for them after the white man came.

INDIANS OF CALIFORNIA

California's kindly climate was a lure that attracted more wandering Indian bands to settlement than did most other regions of America north of Mexico. Before the coming of the white man, this area and the pueblo region of the Southwest were the two most densely populated of all the land areas which today comprise the United States.

The Indians brought with them fire and tool-making skills. From Alaska to South America, their stone artifacts are found in caves and under the earth. They probably came first in the Pleistocene epoch, near the close of the last glacial period, 15,000 to 20,000 years ago, although some scholars contend that the migrations began as early as 45,000 years ago. They were hunters and fishermen, and their migration was trickling and episodic over many thousands of years. But when they reached California they settled down to a more stable way of life.

PREHISTORIC LIFE IN CALIFORNIA

At the time of the first Spanish explorations of California in the early 16th century, there were an estimated 133,000 to 150,000 Indians there, belonging to seven major language families. Of these, the Shoshoneans, Hokans, and Penutians occupied vast land areas. In the northern third of California to a lesser degree were the Athapascan, Algonkian, Lutuamian, and Yukian linguistic groups. All seven of these language families appear in many other areas of the United States, providing clear evidence of the complexity of prehistoric Indian migrations.

The Shoshoneans occupied mainly southern areas of continental North America. In California, their territory stretched from what is now Nevada to the Pacific, and even to the sea islands. Among these were the people who were to fall under the Mission influence. The Penutians occupied the greater part of central California. Traces of the Hokan speaking groups, while mainly in the North, are to be found from the

Oregon line to the Mexican border. The definition of territories for each language family is difficult, since all overlap on their borders, sharing neighboring dialects. Differences in the same spoken tongue became more apparent with geographic distance.

The early Indians of California can be subdivided into some 40 major tribes with at least 21 major languages. Under these, there existed approximately 500 tribelets belonging to around 100 "dialect groups," and the variations in the seven original language families are immensely complicated.

Southern California's Early Indians

In the South and Central regions, five varieties of acorn were available to the early Indians and they developed acorns into their principal source of food. This was a noteworthy technological accomplishment, since, in order to make the acorn edible, they first had to develop a process for leaching out the poisonous tannin. They ground the acorns into meal which was then filtered many times with water, either through sand or through baskets so tightly woven that the flour was not lost. In ancient campsites, still remaining, we can see evidence of the amount of labor involved in reducing to meal the vast quantities of acorns needed for their subsistence. Indian women placed the acorns on any convenient flat, or slightly hollowed rock, and patiently ground them with stone pestles. In time, this continuing process bored holes into the stone, and when the holes became too deep, they began on new ones. When the processing was complete, the result was a pinkish flour, which was then cooked into a gruel or mush to form the bulk of the diet. Acorns are used in California today as food by the Indians for special occasions.

Other evidences remain in California of the early presence of Indians. Pictographs painted on rocks around campsites still survive, faded but distinguishable, in some areas of southern California; and many museums display intricately fashioned stone carvings, inlaid with bone, so perfect in their execution that they would be worthy of comparison with those of the great Central American civilizations.

The ceremonial costumes used in dances and religious rites were made of the sacred eagle's feathers or other brilliant plumage from indigenous birds. Pieces of pearly abalone shell, and sometimes the pearls themselves, were added. The Indians knew the location of every eagle's nest in each band's territory, and they were prized property, not to be trespassed upon. When the young eaglets began to grow feathers, they were removed from the nest, caged, and carefully nurtured in the villages or campsites. The taking of the feathers was the occasion of a nightlong sacred cere-

monial, after which, at dawn, the eagle was ritually slain and its feathers removed to be incorporated in the costumes. Ritual costumes were held in reverence by the people and were the sacred trust of the chieftain, to be guarded by him. Their loss or theft was the most severely punishable of crimes.

But generally, the Indian people of southern and central California lived simply, having no need for elaborate housing or clothing because of the benign climate. Their reed and brush shelters were adapted to a mode of life that enabled them to move easily from harvest to harvest, as their food crops ripened. Hospitality was the law of personal and social life, and material assets were accumulated for the pleasure to be derived from gift-giving. Personal conduct was ceremonially regulated from birth to death. Their religion was mystic, and the poetic imagery of song and myth has been likened to the mystical poetry of Polynesia.

Northern Indians

In northern California, the cooler climate required more adequate shelter than the brush and woven reed wickiups of the South. Redwood forests provided the more northerly California Indians with material for their wooden slab houses, usually subterranean, similar in design to the larger planked houses used by Indians of the Northwest Coast.

Wood carving was a natural evolution in their arts, and the basketry of northern California Indian women, as well as that of the South, is still some of the most beautiful to be found anywhere in the world. Some of these coiled baskets were so tightly woven that they were used as cooking utensils.

The northern people were mainly hunters and fishermen, and supplemented their diet by gathering seeds, fruits, herbs, and grasses available to them in the northern woodlands.

Island and Maritime Indians

Three of the California tribelets were islanders and seafarers. These were the traders who visited the villages of southern California, exchanging stonewares made from the soft soapstone native to their islands for subsistence items not available on the islands. These three tribelets—the Island, Nicoleno, and Gabrielino—are now extinct, leaving as their heritage only the beautifully carved stone bowls and artifacts of their trading days.

They were related to the Chumash, the coastal maritime Indians, and shared with them the distinction of being the only Indians on this continent to build plank, or lapstrake, canoes. They took advantage of nature's bounty from the seas and crafted their great trading canoes from the drift-

wood that washed up on their shores.

The coastal maritime Indians, such as the Chumash, Playano, Juaneno, and Purismeno, mainly reaped their food harvests from the seas. They built their homes facing the sea, and made little use of the lands they occupied. They were expert net fishermen and divers, and the seas teemed with edible varieties of fish and mussels easily available from beach or promontory. While they built seaworthy canoes, they were not the venturesome seafarers that the islanders were.

THE MISSION PERIOD

Strange as it may seem, the coming of the white man appeared to substantiate old myths of some California groups. Those of the Mohaves in southeastern California were the most detailed.

Early contacts were brief. In 1542, a Portuguese navigator in the Spanish service, J. R. Cabrillo, made the first recorded contact, and claimed California for Spain. Then, in 1578, Sir Francis Drake landed at Damoho Bay and took possession of California in the name of England, calling it New Albion. Viscayno explored this fertile land for Spain in 1602, but no attempt was made to colonize permanently until the Portola-Serra expedition and the establishment of the first Mission—San Diego de Alcala—in 1769.

The first years of European influence in California were traumatic to the peaceable, ritualistic Indians. Under the Spanish they were to be confronted with emissaries of church and crown whose motivations were wholly outside the realm of Indian experience. The lust for gold and its power, and the passion for proselytizing, were anathema to the Indians, who had maintained for 10,000 years a live-and-let-live way of life.

In the establishment and growth of the 21 Spanish Missions of California, the Spanish imposed laws of "encomienda" and "congregaciones," based upon the Spanish Laws of Burgos (1512–1513). The law of "encomienda" held that Spaniards, granted lands to be held in trust for the crown, were also granted the right to use any Indians resident upon that land as serfs. "Congregaciones" provided that Indians were to be assembled into permanent congregations for the purpose of evangelization, accessibility of a forced labor supply, protection from other slave raiders and marauders, and ease in acquisition of Indian lands.

The effect of Spanish law was subjugation of the Indians to *de facto* slavery. Roundups of native Indians took place periodically to acquire new workers. Adequate rations for an Indian man, woman, or child laborer, whose workday was

from morning prayers until dark, were considered to be a pint of maize a day.

Attracted in the beginning by promises of new agricultural products, such as citrus fruits, dates, and common garden vegetables introduced by the padres, the Indians flocked to the Missions. Many tribes coalesced and adopted as the tribal name that of the Mission to which they were attached; other tribal names were Hispanicized, as is the case with the Kawia who became "Cahuilla." Thus many ancient names were lost to time.

Altogether, about 20,000 to 25,000 Indians adopted the Mission way of life. Those who fell directly under the Mission influence were the Fernandeno, Juaneno, Luiseno, and Diegueno. Others such as the Cahuilla and Serrano, known today as Mission Indians, were not truly so. Their daily life was much influenced by the Mission system, but they were not originally Mission Indians. Many tribelets are now extinct, or almost so. The Luiseno, Cahuilla, Serrano, and Diegueno still occupy trust lands in the Mission area.

In the beginning years they lived in huts around the Missions, and later in stockades on the Mission grounds. Deserters were swiftly apprehended by the military garrison which supported each Mission.

In the 65 years of Mission rule, actual recorded figures show 62,000 deaths and 29,000 births. Disease ran rampant in the compounds. In their hopelessness and suffering, Indian mothers were known to have smothered their babies at birth rather than condemn them to live such an existence. More insidious was the mass psychological depression that overtook the Mission Indians. They lost, as a race, the will to survive.

With the decline of the native population and its effect upon the labor supply, the Missions became, economically, a liability, and were considered to have failed. They were abandoned in 1834, and the survivors of many Mission bands soon perished. Bereft by Mission training of inherited skills, with few vestiges of their old social structure to sustain them, they were the victims of starvation, disease, and the Anglo-American massacres which were soon to follow.

It is ironic that the gold the Spaniards so avidly sought—mistakenly, as the fabled "Seven Cities of Cibola"—and which could have saved the Mission system, lay undisturbed, not to be discovered for another 14 years.

Non-Mission Indians of the South

Southern Indians of the semiarid regions—Yumas, Chemehuevis, Mohaves, Halchidhomas, Kosos and Kamias, some Cahuillas (Pass, Mountain, and Desert), Southern Paiutes,

and Monos—were not a part of the Mission way of life.

Members of these tribes were known, during Mission days, as "wild" Indians. Originally, in common with all the other Indians of California, they welcomed the padres and soldiers, but searches for escapees and the roundups of forced laborers soon changed their attitudes. They learned to strike fast in raids on livestock on the sprawling Spanish ranges, and, due to the limited number of the Spanish, were successful in holding back their advances. Finally, however, they were decimated by battle, disease, and starvation.

One Spanish chronicler, Jose M. Amador, 2d Lieutenant in the Spanish Army, writes of a typical raid on "wild" Indians in these words:

"We invited the wild and Christian Indians to come and eat pinole and dried meat. They came over to our side of the river. Then when they were on our shore we surrounded them by the troops, citizens, and Indian aides, and took them all prisoners. . . . We separated 100 Christians from the prisoners, and at each half mile or mile these were forced on their knees and were made to understand that they were going to die. . . . Each one of them received four arrows, two in front and two in each shoulder. . . . We baptized all and then we shot them through the shoulder. Seventy of them fell at one shot. I doubled the charge for the 30 that remained and they all fell."

Northern Indians

The Spanish influence, while dominant and lasting in the southern quarter of California, had little impact on the northern Indian groups. The great northern tribes—the Tolowa, Karok, Shasta, Modoc, Yurok, Wiyot, Wintun, Athapascan, Yana, Yuki, Pomo, Wappo, and Maidus—were in little, if any, contact with the Spanish. However, they did considerable trading with the Russians, as well as with French, British, Dutch, Portuguese, and later, Yankee traders.

An interesting footnote to this period is the fact that the Spanish Mission bells, typically a symbol of Spanish colonialism, were bought from the Russians.

THE UNITED STATES ACQUIRES CALIFORNIA

The 1848 Treaty of Guadalupe Hidalgo, which ended the war with Mexico, ceded California and other territories to the jurisdiction of the United States. Under that treaty, the United States agreed to preserve recognition of the Indian people's right to the lands they inhabited.

During the 65 years of Spanish Mission dominance, the total zone of Mission influence embraced only about one-sixth of the total area of the State, although it had reduced

the original Indian population by approximately one-third. More destruction took place after the United States acquired the territory. Of the estimated 100,000 Indians in California in 1851, there were only about 17,000 survivors by the last decade of the 19th century.

Treaties Negotiated and Lost

When gold was discovered at Sutters Mill in 1848, the economic importance of statehood for California became clearly evident. In 1850 California became the 31st State of the Union. By 1852 more than 200,000 gold rushers and settlers had poured into California. They opposed Indian use of any lands which had mineral value—and regarded all Indian lands as possible gold lands.

Early statutes of the State of California, as they pertained to Indians, drew upon the Spanish law of "encomienda." County justices of the peace were made guardians of the Indians, and any Indian found guilty of an infraction could be indentured to the highest bidder in payment of the resulting fine. It was common practice to find Indians to be "able-bodied vagrants." Indians were prohibited from bringing any action against a white man, and their testimony was not admissible in court.

To effect a "just and equitable settlement with the Indians of California," once the United States acquired the territory, President Fillmore appointed three commissioners to negotiate with the Indians. Between early 1851 and early 1852, Commissioners Redick McKee, O. M. Wozencraft, and G. W. Barbour met with some 402 Indian chiefs and executed a series of 18 treaties and one supplemental agreement negotiated at Kings River, California.

The Indian signatories—who represented one-third to one-half of the total Indian population of the State—relinquished all of their rights and title to the approximately 75,000,000 acres of California land, in return for which they were guaranteed rights of perpetual use and occupancy to reservations, described by metes and bounds in each treaty, totaling 8,518,900 acres. They were also promised great specific quantities of goods, subsistence supplies, implements of husbandry, livestock, and clothing. Further guaranteed to them were the services of teachers, farmers, carpenters, and other workmen. In sum, they were to receive everything necessary for their education and support, enabling them to prepare themselves for complete independence in a civilized State.

With few exceptions the Indians kept the peace and proceeded to move to the lands designated under these treaties. Many of the white settlers did not keep to their side of the

bargain, but continued to persecute the Indians.

One California newspaper, on October 2, 1854, reported: "Abducting Indian children has become quite a common practice. Nearly all of the children belonging to some Indian tribes in the northern part of the State have been stolen. They are taken to the southern part of the State and there sold."

There were those among the California whites who protested the treatment of the Indian, although their voices were thin under the roar of a gold boom economy. One such opposition voice was that of State Senator Warner, who challenged his fellow legislators in 1851:

"Will it be said that the land is not broad enough for them and us? Or that while our doors are open to the stranger from the uttermost parts of the earth we have not spare room for the once sole inhabitants of our magnificent empire? Shall future generations seek in vain for one remaining descendant of the sons of the forest? Has the love of gold blotted from our minds all feelings of compassion or justice?"

The Legislature of the State of California resolved to press the California delegation in the U.S. Congress "to use their best endeavors to induce the Federal Government to remove the Indians of this State beyond its jurisdiction." Failing in this attempt, the California newcomers resorted to what amounted to attempted genocide through a series of "Indian hunts" and other methods of extermination. The Indians became subjects of terror in what was once a primitive paradise, their ancient habitats overrun by white settlers, their traditional food supply of acorns and seeds now harvested as fodder for the hogs, and even the familiar contours of the land changed by the devastation of hydraulic mining. Those who had not already perished in the "Indian hunts" became the prey of disease and famine.

The treaties negotiated and signed in 1851 and 1852 had, meanwhile, been submitted to the Senate for ratification. They were rejected. The documents were classified as "confidential" and filed in the Senate's secret archives. The Indians of California were not informed of the Senate action on the treaties; and the documents remained "lost" for half a century, until clerks rediscovered them in 1905. On January 18, 1905, the injunction of secrecy was removed by order of the Senate, and for the first time, the public was informed of their existence.

In the interim, Congress in 1851 passed a law, "to ascertain and settle private land claims in the State of California." Most of the California Indians could neither read nor write English. Failure to present their claims before the commission was later conclusively held by the courts as forfeiture

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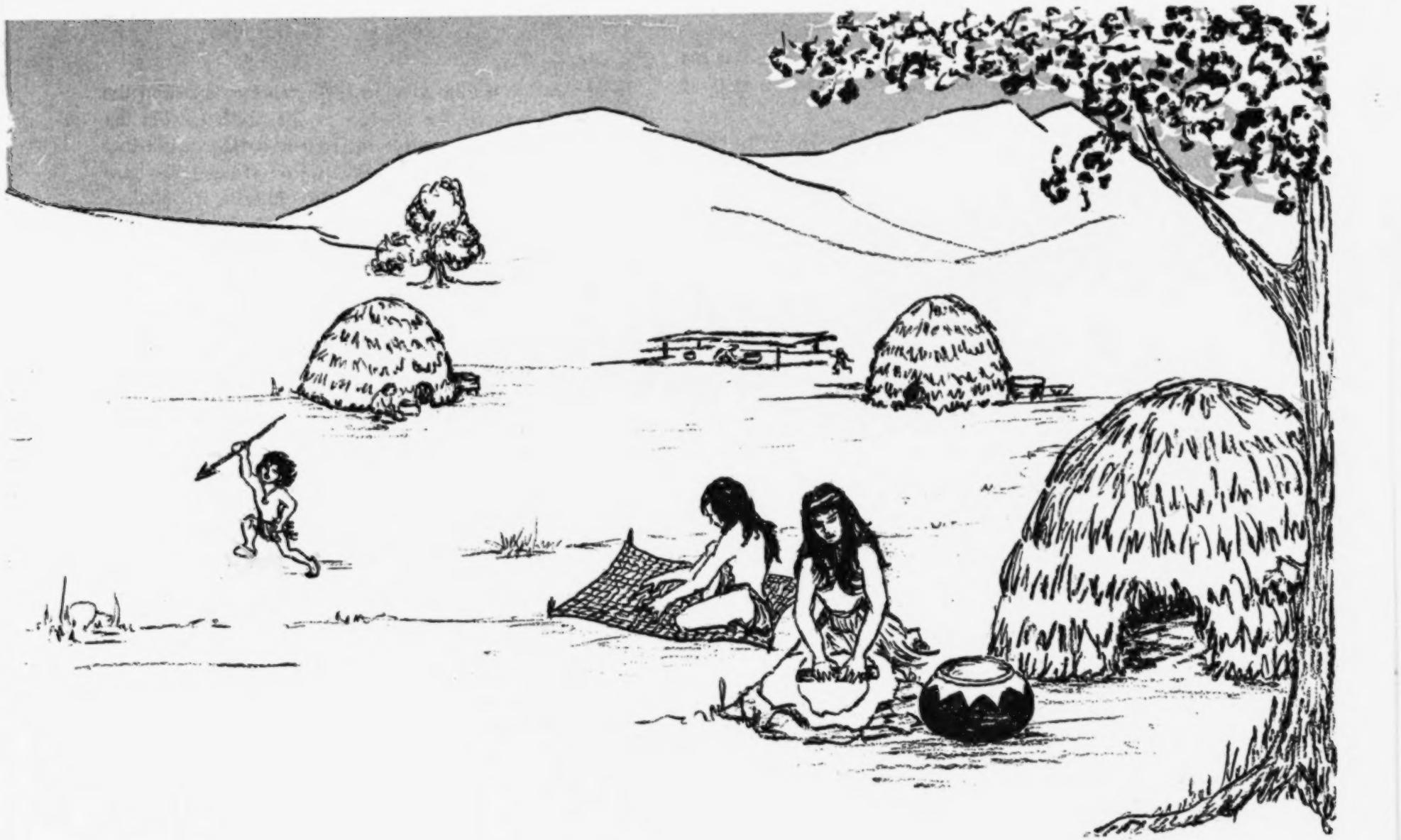
DAILY LIFE IN EARLY CALIFORNIA—*On the left, baby plays in the shade of an arbor while mother grinds acorns with a stone pestle—woman carries a large conical basket suspended from her head—while, on the right, a man ties a fish net and the woman grinds meal on a hollowed stone metate. The conical structures are tule-reed winter shelters common to most of the Indians of California.*



of any and all right, title, and interest in lands, including the right of aboriginal use and occupancy in the entire State of California.

Further legislation detrimental to the Indians was passed in 1853, providing for the survey of public lands in California and granting of preemption rights to the settlers. All California land, including Indian land became, in effect, public domain.

Following the courts' interpretation of the Private Land Claims Act, and the extinguishment of all Indian title in the Act of 1853, no legal recourse existed for the Indians until a new law was passed in 1875 which allowed Indians to homestead on public domain lands provided they forsake their native ways. Some inferior lands were set aside during this period by Executive Order and by allotment, thus creating another legal controversy in later years over the validity of tenure by Executive Order as opposed to ratified treaty.

Meanwhile, the first Federal Indian Agent came to California in 1852 with jurisdiction over all of the Indians of the State. By 1860, Congress had spent $2 million on the establishment of four reservations in California. They were Nome Lackie, Klamath River, Tejon, and Mendocino. Indians today tell how their ancestors were herded like cattle, sometimes tied together, while the aged, the women, and the children who could not keep up were left to die on the way.

The Modoc War

In one enforced migration in 1864, representatives of the Government induced the Modocs in the north to join the Klamaths on their reservation in Oregon, ceding their tribal lands to the United States. Confirmation of this treaty was also delayed from year to year. In the interim, the Modocs found themselves to be interlopers with the Klamaths, and their discontent grew. Finally a band of Modocs under the leadership of Chief Kintpuash, better known as Captain Jack, determined to return to California and demand a reservation on their former lands. Unsuccessful, but resisting all attempts to force them back to the Klamath Reservation, they engaged in the Modoc War of 1872–73. This campaign is sometimes called "the tragedy of the lava beds," since Captain Jack and his followers took up an impenetrable position in the lava bed, on the California-Oregon border, and for months held off superior forces directed against them. Captain Jack surrendered in 1873, and he and five other Modoc leaders were tried by court-martial and hanged at Fort Klamath. The survivors of his band were not allowed to join their fellows on the Klamath Reservation, but were exiled to a small reserve of land in the Quapaw country of the Indian Territory of Oklahoma. There they remained until a law passed in 1909 restored most of them to the Klamath Reservation in Oregon.

Remedial Measures

Indian legislation significant to other areas of the country had little effect on the Indians of California. The Allotment Act of 1887, giving individual rather than common title to Indian lands, and the permission given under that law to the Indian to sell his land if he so desired, had little effect on the already generally landless Indians of California.

In the 1890's three men—Albert K. Smiley, Joseph B. Moore, and Professor Charles C. Painter—were appointed to a special commission, known as the Smiley Commission, to conduct an extensive survey of the condition of southern California Indians. The ensuing Mission Relief Act of 1891 set aside parcels of generally poor land for the remnant Indian bands. These tracts are today among the holdings of the Mission Indians of California. Poor as the lands were in terms of productive capacity, they were of great importance to homeless Indians, squatters on white homesteads, and the fringe groups who had taken up residence on lands that no one else wanted. One of these grants, of no importance at the time, is now the richest block of real estate the Indians of California hold—the 30,000 acres of the Agua Caliente Reservation, which lie within and around the resort of Palm Springs.

With the rediscovery, in 1905, of the "lost" treaties of 1851, public opinion began to favor the Indians. Between 1906 and 1910 legislation was passed appropriating funds which were used to purchase many small tracts of land in central and north central California for the landless Indians of those areas. These tracts today are the bulk of those Indian lands known as "rancherias."

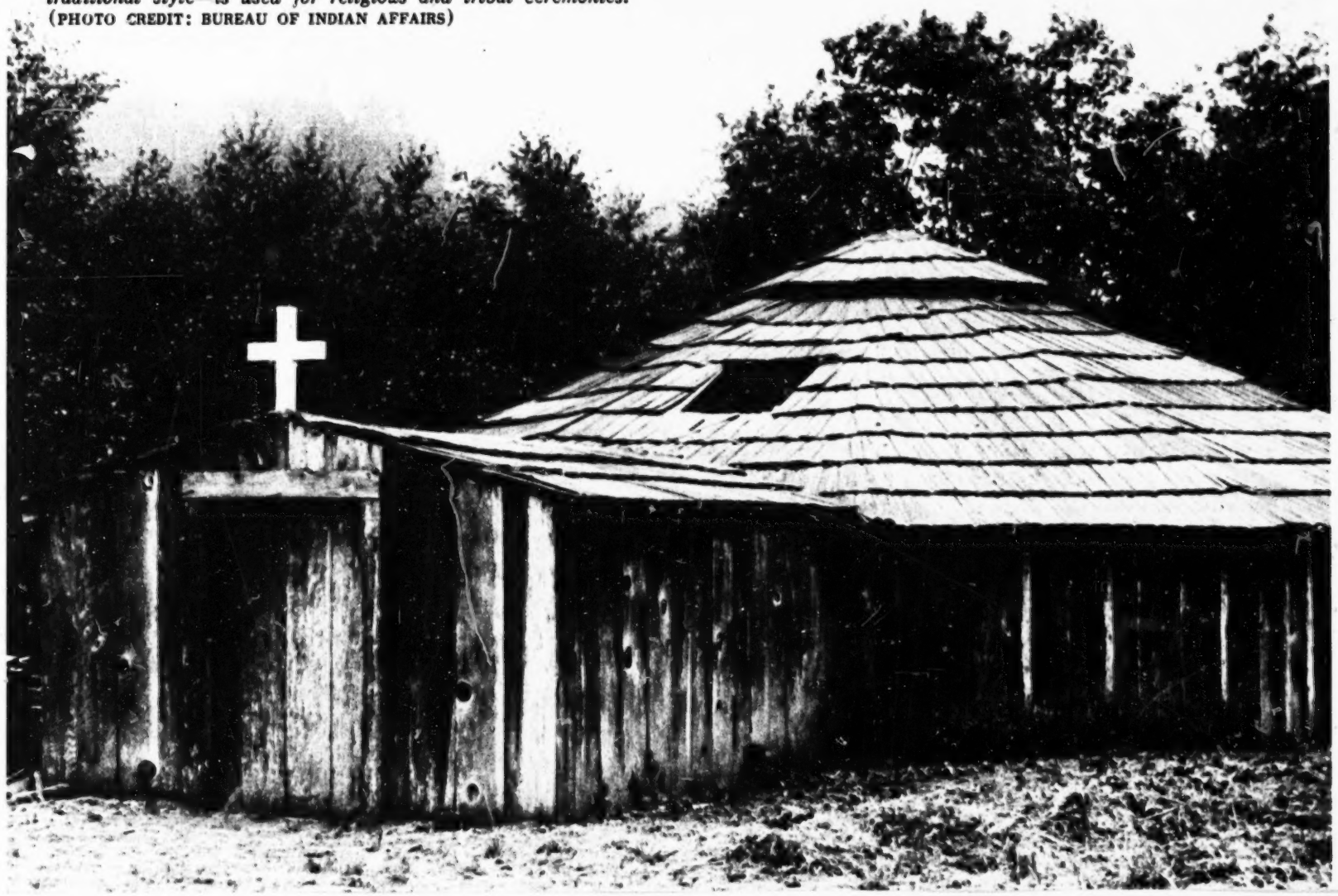
It was not until the 1920's, however, that the first really significant steps were to be taken by law to satisfy the many land claims of the Indians of California.

A California law passed in 1927 made the services of the State Attorney General available to California Indians and a 1930 Act of Congress (California Indian Jurisdictional Act) provided that Indian claims be entered only through his office. The claim which was to result in the first large judgment for the Indians was filed in 1929.

A 1930 amendment to the Jurisdictional Act authorized the U.S. Court of Claims to adjudicate California Indian claims in accordance with the provisions of the 18 unratified treaties of 1851 and 1852, allowing full payment of specified benefits, as if the treaties had been ratified.

In 1944 the Court of Claims awarded the California Indians their first substantial judgment, netting them approximately $5 million. A later claim entered after establishment of the Indian Claims Commission in 1946 resulted in a $29 million settlement. (This more recent judgment is described in the concluding section of the booklet.)

This round house on the Manchester Rancheria—built in the traditional style—is used for religious and tribal ceremonies.
(PHOTO CREDIT: BUREAU OF INDIAN AFFAIRS)



CALIFORNIA INDIANS TODAY

The Indian Reorganization Act of 1934 brought about sweeping changes in the status of American Indians in many western regions because it halted land allotment, made possible the re-creation of tribal governing bodies, and authorized resources development. It had little perceptible effect on California Indians, however. Only 12 groups decided to accept its provisions in the beginning, probably because the groups were so small and the concept of tribal organization had never been strong. Gradually, more of the larger California tribes accepted the IRA benefits and established tribal governing bodies with constitutions and bylaws.

A roll-taking, completed in 1955 in connection with distribution of judgment award funds, showed approximately 36,000 descendants of California tribes, of whom some were no longer State residents. The 1960 census showed a total of approximately 40,000 Indians in California, counting as Indians all persons who identify as Indians. However, many of these are latecomers to the State, and should not be confused with the aboriginal tribes. For example, a large number of Navajos from New Mexico and Arizona, and Sioux from the Dakotas, have settled in southern California during the last decade.

Only about 7,000 California Indians actually reside on the

New home of Mr. and Mrs. Cleveland Adams—Auburn Rancheria—inspires obvious pride in the owners. (PHOTO CREDIT: BUREAU OF INDIAN AFFAIRS)

more than 100 reservations and small rancherias of the State. These reservations and rancherias total over half a million acres, and range in size from less than one acre to the 87,000 acres of the Hoopa Valley Reservation in the north.

Although very small in population (about 75), Agua Caliente at Palm Springs is the best known of the surviving Mission Indian communities.

The Fort Yuma Reservation has about 900 residents, and the Fort Mohave Reservation has less than 300. Both of these land areas spill over into border States. The Chemehuevi Reservation near Colorado River is wholly unpopulated.

Probably the most populous nonreservation Indian communities of California are those of the Pit River people, the Achomawis and Atseguis, located in the vicinity of Alturas.

The right of Indian children to attend public educational institutions of the State was established in the 1920's. The Bureau of Indian Affairs has discontinued all special Federal Indian schools in the State with the exception of Sherman Institute at Riverside, which is still operated as a boarding school for Navajo and Papago children from Arizona and New Mexico.

The State of California has also assumed full responsibility for providing its nonreservation Indian citizens with welfare services, and has both civil and criminal jurisdiction on Indian lands in the State.

Pursuant to the Rancheria Termination Act of 1958 and subsequent amendments, the smaller trust entities and the groups associated with such lands are gradually being withdrawn from Federal supervision. The law provides for the distribution of all rancheria land and assets, and directs that a plan be prepared for each rancheria, outlining to whom and how the assets shall be distributed. Such a plan, when approved by the Commissioner of Indian Affairs, and accepted by the participants, becomes the operating program under which title is transferred from the Government to the Indians.

The settlement of land titles, including mineral and water rights, has created some knotty legal problems which take time to resolve. Sanitation systems, housing, and road improvements to bring Indian land up to a par with the requirements of California law are now being effected.

Federal Services for Indians in California

Nonreservation Indians in California have little, if any, contact with the Bureau of Indian Affairs.

Remaining trust lands are still eligible for Federal aid for resource development. Water development facilities—ranging from diversion dams, reservoirs, headworks, canals, distribution systems, wells, to pumping plants—have been

installed for domestic or irrigation purposes.

The Bureau also helps rancheria groups to manage timber and grazing lands, negotiate leases, build roads and provide other community improvements for the Indian residents. (The Fort Yuma Reservation is supplied Colorado River water through facilities owned and operated by the Bureau of Reclamation.) Rancherias preparing to withdraw from Federal supervision are supplied by the U.S. Public Health Service with any sewage or water lines needed to tie them to the outer community.

The Bureau still maintains an Area Office in Sacramento and suboffices to administer trust responsibilities for Indians of California. One of its most active enterprises is the Employment Assistance Program, centered in the three urban communities of Los Angeles, Oakland, and San Jose. It operates for the benefit of reservation Indians from numerous States, providing financial aid and vocational training to help Indians adjust to big-city life.

The crazy-quilt pattern visible in this fine stand of timber on the Hoopa Valley Reservation in northern California is produced by modern conservation and timber harvesting methods in use—cutting in patches and reseeding for new growth rather than denuding the slopes, as was the practice half a century ago.

Modern methods and machinery contribute to the success of the logging enterprise on the Hoopa Valley Reservation, providing the Indians with a continuing source of revenue.
(PHOTO CREDIT: BUREAU OF INDIAN AFFAIRS)

There is very little mineral development activity on Indian lands in the State. Those that exist are several sand and gravel operations, a peat moss mining lease on the Morongo Reservation, one dolomite lease and one building stone permit on the Tule River Reservation, and one nonproductive oil and gas lease in Colusa County.

In contrast, timber resources in 1967 covered nearly 136,000 acres and had a commercial volume of almost 3 billion board feet. At Hoopa Valley alone, there are 2.8 billion board feet of standing timber, which, on today's market would build 250,000 three-bedroom homes and provide jobs for 1 year in the sawmills for 17,500 men.

Scattered throughout the State are 256,000 acres of Indian-owned rangeland.

Recreational development potential is limited on California Indian land due, mainly, to the small size of most of the holdings. The Agua Caliente lands at Palm Springs are the notable exception.

Motel constructed by lessee on Palm Springs lease.
(PHOTO CREDIT: BUREAU OF INDIAN AFFAIRS)

Irrigation units exist on Indian land throughout the State and range in size from a small garden tract to 12,000 acres. The major irrigation projects in California are located in Hoopa Valley, Coachella Valley, and at Fort Yuma. Rapid population increases, plus the keen competition for water, have caused many reservations and rancherias to divert water resources from irrigation to domestic or industrial use.

In 1959, the Indian Claims Commission issued an order stating that the Indians of the State had aboriginal title, as of 1853, to approximately 64 million acres of California land west of the Sierra Nevadas. A negotiated settlement, agreed to after intermittent discussions between attorneys for the California Indians and the U.S. Justice Department, ended in an agreed-upon figure of $29.1 million as redress. The Indian Claims Commission approved the settlement in 1964, and Congress appropriated funds to cover the award.

The last step is for Congress to order the preparation of a roll of eligibles and authorize disposition of the funds. Preparation of the roll and distribution of the funds will be the responsibility of the Sacramento Area Office of the Bureau of Indian Affairs.

Farming this vast bean field on the Colusa Rancheria is a task that requires all hands. Most rancheria lands are farmed collectively, for the benefit of the entire band rather than the individual family.
(PHOTO CREDIT: BUREAU OF INDIAN AFFAIRS)

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MIWOK MAN—*His crownlike headdress is composed of a headband of yellow-hammer quills, surmounted by a ruff of downy feathers from the eagle's breast, topped off with a great cluster of ebony-hued wing and tail feathers, either from the condor or buzzard.*

Drawings created and contributed by Maya

Created in 1849, the Department of the Interior—a Department of Conservation—is concerned with the management, conservation, and development of the Nation's water, fish, wildlife, mineral, forest, and park and recreational resources. It also has major responsibilities for Indian and Territorial affairs.

At the Nation's principal conservation agency, the Department works to assure that nonrenewable resources are developed and used wisely, that park and recreational resources are conserved for the future, and that renewable resources make their full contribution to the progress, prosperity, and security of the United States—now and in the future.

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